A U M

O man, thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is Its own witness, and is Its own refuge. It is the supreme, eternal witness of man. Do not offend it.—*Mahabharata and Manu.*

THEOSOPHY

Vol. III **OCTOBER, 1915** **No. 12**

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

A LAND OF MYSTERY*

BY H. P. B.

WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under-ground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there

*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1880.

are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystalized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller: and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his History of America, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long genera-

*See Stephens' *Central America.*

tions of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, every thing is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and "infallibiilty," are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sûryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children, Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and housekeeping. It is from this celestial pair that Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which

cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land: in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign: thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence;* this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilege became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archæologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendency among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at

the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U. S. A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginning must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude." To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his caciques, in Mexico, with the aboriginal monuments, is fatal to archæology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti,* there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably

elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano (huano),* that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding* 300 *years, since the Conquest, had formed only a few lines in thickness.* How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.* "Buried 62 feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He—who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted—can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of

*A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry,* Nov., 1878.

times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday —"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches,* 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is,* as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

(*To be continued.*)

Path 10-188

THEOSOPHY AND CAPITAL PUNISHMENT*

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exist a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offense. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i. e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the

*This article was first printed by Wm. Q. Judge in *The Path* for *September, 1895.*

condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are

nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

Path 7. 124

CORRESPONDENCE*

MISTAKES ABOUT INDIA.

DEAR PATH:—Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go? LEANTO.

We would advise you to stay at home and find out that "the kingdom of heaven is within you," and not in India nor America. India is the land of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindûs of to-day are not those of the past; their ancient philosophy is ours as we find it; but to go there expecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindû fellows asking you for aid in the same road. H. P. B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindûs of to-day because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone—no matter where your body is—can it be found.—ED.

*This article was first printed by Wm. Q. Judge in *The Path* for July, 1892.

YOGA VIDYA*

(*Continued.*)

By F. T. S. .·.

HISTORY affords many proofs that even inanimate objects, such among others, as huge bronze and marble statues, may be differently polarized, and illustrate the condition of *Laghima*. It being an established maxim that it is easy to learn from an enemy, let us first call the Heathen-hating, Pope-adoring bigot Des Mousseaux of France, to the witness-stand. This contemporary champion of Roman Catholicism is a voluminous and sharp writer, but in his eagerness to prove the divinity of his own religion unwittingly gives the most numerous proofs of the superiority of the despised Heathen in psychological science. True, he ascribes every phenomenon to the Devil, but few readers of this journal will be frightened by this poor tattered 'bogey.' In his "Les Hauts Phenomenes de la Magie" he admits that "several thousand" of these animated statues are noticed by unexceptionable witnesses, and bids us stand aghast at these evidences of diabolical interference in the affairs of men. He quotes from Titus Livy the account of the statue of Juno at Veii—the Etruscan rival of Rome—which miraculously answered the taunting question of a Roman soldier, at the sack of the city by Camillus. "Juno," said the soldier, "will it please you to quit the walls of Veii and settle yourself at Rome?" The statue inclined its head to signify assent, and then audibly replied, "Yes, I will;" whereupon, being lifted upon the shoulders of the conquerors, the huge image "seemed instantly to lose its weight, and rather follow them, as it were, than make itself carried." According to Dionysius of Halicarnassus (*Ant.*, book I, ch. XV.) the household gods (*penates*) carried away from the Troad to Lavinium and placed in a new temple rose from their pedestals and floated back to their old places, though the temple doors were fast shut; and this happened a second time. In M. Brasseur de Bourbourg's "Histoire de Mexique" (Vol. II, p. 588, and Vol. III, p. 664) is mentioned a curious building—no less than a prison for gods. Herein were confined by chains and under secure bolts and locks, the tutelar gods of the people conquered by the Mexicans, under the belief that as long as these images could be prevented from transporting themselves back to their own countries, their several ward-nations would be kept under subjection; which proves that under its local Mexican name Patanjali's Laghima science was generally known to those ancient people of India's antipodes.

---

*This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1880.

Lucian (*de Syria Dea*) describes a scene of which he was eye-witness in a temple of Apollo. When the god wished to express his will his statue would move on its pedestal; if not immediately taken, upon their shoulders, by the priests, it would sweat, and "come forth into the middle of the room." When being carried, the statue would become preternaturally light in weight, and once Lucian, the sceptic and priest-scoffer saw it levitated. "I will relate," says he, "another thing also which he did *in my presence*. The priests were bearing him upon their shoulders—he left them below upon the ground, while he himself was borne aloft and alone into the air." In the mouth of such an unbeliever and shrewd observer as Lucian is known to have been, this testimony is of great importance.

We have thus purposely drawn upon other than Aryan or other cis-Himalayan sources for the proof we needed of the existence of a Laghima property in nature. Since our Indian youth are having so poor an opinion of their own literature, they may be willing to see the case proved without recourse to it. And doubtless, after running around the circle of foreign authority, and then stooping to consult some humble *shastri* about the contents of the Veda and later home writings, they may discover that their own ancestors were not such superstitious fools, after all, but did, in fact give the Western world its entire patrimony of philosophy and spiritual science. Following out the same policy, let us transfer to these pages from those of the *Quarterly Journal of Science* (February, 1875), a list of æthrobats whom the Roman Catholics have canonized into saints, and which the Editor (Mr. Crookes) takes from the Bolandists' *Acta*, giving volume and page in each instance. Before doing so, however, we will premise by saying, for the benefit of our Oriental readers, who this Mr. William Crookes is. This gentleman is one of the most eminent living chemists of England, and among the best known throughout the western world. His attention has for years been largely given to the application of chemical science to the development of the useful art, and in this direction has done a deal of important and valuable work. He discovered (in 1863) the new metal *Thallium*, and gave to modern science that delicate little instrument, the Radiometer, which measures the force in the heat rays of a beam of light. One of the cleverest of the Fellows of the Royal Society, and Editor of the *Quarterly Journal of Science*, he felt it his bounden duty, in the Summer of 1870, to investigate mediumistic phenomena and expose the fraud, if such it should prove to be. Before entering upon the inquiry, he laid down with minute particularity the tests that exact science would demand before accepting the phenomena as manifestations that a new force had declared itself. So sternly exacting did they seem, the whole scientific body applauded his intention, and prematurely rejoiced over the certain exposure of the 'humbug.' But the end was not to be as expected; the 'new force' beat Mr. Crookes completely, upset all his theories, con-

founded and shocked the Royal Society, immeasurably strengthened the spiritualist party, and gave such an impetus to this branch of scientific enquiry as to threaten a total reconstruction of Western ideas of Force and Matter. Though Mr. Crookes' inquiry first occupied itself with the simple percussive sounds, called 'raps,' it soon widened so as to embrace the visible apparition of 'materialized spirits,' and, later, the question of levitation.

The consideration of this part of the subject led to the appearance of the article from which we will now quote the above mentioned list of æthrobats whom the Roman Catholic church has crowned as 'saints'!

Forty Levitated Persons, Canonized or Beatified.

Name, Country and Condition.	Date of Life.	Acta Sanct.	Vol.	Pages.
Andrew Salus, Scythian Slave	880- 946	May	VI	16
Luke of Soterium, Greek Monk	890- 946	Feb.	II	85
Stephen I., King of Hungary	978-1038	Sept.	I	541
Ladislaus I., Ditto (his grandson)	1041-1096	June	V	318
Christina, Flemish Nun	1150-1220	July	V	656
St. Dominic, Italian Preacher	1170-1221	Aug.	I	405, 573
Lutgard, Belgian Nun	1182-1246	June	III	238
Agnes of Bohemia, Princess	1205-1281	March	I	522
Humiliana of Florence, Widow	1219-1246	May	IV	396
Jutta, Prussian Widow Hermit	1215-1264	May	VII	606
St. Bonaventure, Italian Cardinal	1221-1274	July	III	827
St. Thomas Aquinas, Italian Friar	1227-1274	March	I	670-1
Ambrose Sansedonius, Itln. Priest	1220-1287	March	III	192
Peter Armengol, Spanish Priest	1238-1304	Sept.	I	334
St. Albert, Sicilian Priest	1240-1306	Aug.	II	236
Princess Margaret of Hungary	1242-1270	Jan.	II	904
Robert of Solentum, Italian Abbot	1273-1341	July	IV	503
Agnes of Mt. Politian, Italian Abbess	1274-1317	April	II	794
Bartholus of Vado, Italian Hermit	1300	June	II	1007
Princess Elizabeth of Hungary	1297-1338	May	II	126
Catharine Columbina, Sp. Abbess	1387	July	VII	352
St. Vincent Ferrer, Sp. Missionary	1359-1419	April	I	497
Coleta of Ghent, Flemish Abbess	1381-1447	March	I	559, 576
Jeremy of Panormo, Sicilian Friar	1381-1452	March	I	297
St. Antonine, Archbp. of Florence	1389-1459	May	I	335
St. Francis of Paola, Missionary	1440-1507	April	I	117
Osanna of Mantua, Italian Nun	1450-1505	June	III	703, 705
Bartholomew of Anghiera, Friar	1510	March	II	665
Columba of Rieti, Italian Nun	1468-1501	May	V	332-4, 360
Thomas, Archbishop of Valencia	1487-1555	Sept.	V	832, 969
St. Ignatius Loyola, Sp. Soldier	1491-1556	July	VII	432
Peter of Alcantara, Spanish Friar	1499-1562	Oct.	VIII	672, 673, 687
St. Philip Neri, Italian Friar	1515-1595	May	VI	590
Salvator de Horta, Spanish Friar	1520-1567	March	II	679-80
St. Luis Bertrand, Sp. Missionary	1526-1581	Oct.	V	407, 483
St. Theresa, Spanish Abbess	1515-1582	Oct.	VII	399
John á Cruce, Spanish Priest	1542-1591	Oct.	VII	239
J. B. Piscator, Roman Professor	1586	June	IV	976
Joseph of Cuportino, Italian Friar	1603-1663	Sept.	V	1020-2
Bonaventure of Potenza, Itln. Friar	1651-1711	Oct.	XII	154, 157-9

The compiler, Mr. Crookes, adds the following reflections:

"As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present "spirit-mediums," and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the "raps." The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, "macerating" their bodies either with hair shirts or various irons under their clothes, and many of submitting to bloody flagellations. Again, all, without exception, were ghost seers, or second-sighted; and all subject to trances, either with loss of consciousness only, or of motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshippers, for relics, was unquestionably finally buried alive.* Many were levitated only in these unconscious states; others, as Joseph of Cupertino (the greatest æthrobat in all history), both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter; while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the "gift of tongues," that is, were caused (doubtless in an obessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England, and Ireland. Connected with this, we should note how general a quality of these persons was eloquence. All the men (unless the two kings), and most of the women, were great preachers, though few wrote anything, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order, Dominicans, the Jesuate Nuns, Minim Friars, Jesuits, Carmelite Nuns, and Oratorians; and all of these, except the second, great and durable.

"The great majority of them, though often seen suspended, were at heights from the ground described only as "a palm," half a cubit, a cubit, and thence up to five or six cubits, or, in a few cases, ells. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds; and Peter of Alcantara and Joseph of Cupertino to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the Archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of his palace and clergy, but innumerable lay citizens, went to see the marvel. On recovery, with the missal he had been reading in his hand, he merely remarked he had lost the place.[1] In this and all cases the subjects were either praying at

*This appalling story of insane superstition, to be paralleled probably among no non-Catholic people on earth, will be found in *Acta Sanctorum Octobrics*, Vol. XII, p. 158-60.

1 This prelate, the annual income of whose see was 18,000 ducats, had no sooner settled in his palace than he got rid of all luxurious furniture, and made it a hospital or poor house; himself often sleeping on straw, if beds ran short for the paupers. Charles V. had named another person for this see, but the secretary to whom he was dictating mistook the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified." The emperor said, "By no means; the mistake was providential; let it stand."

the time, or speaking or listening to a particular religious topic that, in each case, is recorded to have generally affected that person either with trance or levitation. We have seen that Apollonius vanishd on declaiming his favourite verse of Homer. So the topic of the Incarnation would cause Peter of Alcantara to utter a frightful cry, and shoot through the air *"ut sclopeto emissus videretur"*; that of Mary's birth would have a like effect on Joseph of Cupertino; and Theresa, after obtaining by prayer the cessation of her early levitations, was yet obliged to avoid hearing John á Cruce on the Trinity, finding that this topic would cause both him and her to be raised with their chairs from the floor. A contemporary painting of them in this position, beside the grating where it occurred, has been engraved in the volume above cited. Joseph of Cupertino, on entering any church having a Madonna or his patron, St. Francis, as an altarpiece, would be borne straight thereto, crying "My dear mother!" or "My father!" and remain with his arms and robe so among the candles as to alarm all with the danger of his catching fire; but always flying back to the spot whence he had risen. Others were raised up to images or pictures, as the Abbess Agnes in early girlhood, often before a crucifix, "in tantum eam arripuit amor Sponsi sui, quôd relictâ terrá tam alté fuit corpus suum purissimum sublevatum in aére, quôd ipsi imagini, supra altare in eminenti loco positæ, se pari situ conjunxit; ubi osculans et amplexans, visa est super Dilectum suum innixa."

"Of invisible transfers to a distance, the only subjects seem to have been Columba of Rietti, said to have been carried from her mother's house in that town to the nunnery that afterwards received her at Spoleto, 20 miles distant; and the river transits of Peter of Alcantara. The lives of Joseph of Cupertino, indeed, allege that the rare miracle of "geminatio corporis," or bodily presence in two distant places the same day, was twice vouchsafed to him while dwelling at Rome—once to assist at the death-bed of a named old man of his native village, whom he had promised to attend if possible; and again at the death of his mother. It is also related of the great Spanish æthrobat that, while the business of a jubilee detained him at Madrid (1556-9), a lady, Elvira de Caravajal, in Estremadura, declared her resolve to have no other confessor till Father Peter might be within reach; and the same day he presented himself at her castle, announcing that he had been brought expressly from Madrid, and that she ought not to choose confessors so distant. There is doubtless plenty of exaggeration, and many stories of this kind must be apocryphal, but the notable fact is that they are told only of the same persons as the fully-attested levitations and other phenomena parallel to the modern so-called Spiritism."

The student of Patanjali will remark two facts in connection with these air-walkers,—*they were all ascetics,* and not only were all but four unmarried, and, presumably, chaste, but inflicted upon their bodies the extreme rigors of maceration, that is to say that same stern repression of the physical appetites and desires which is common among our Indian Yogis and Sannyasis. Though they knew not the fact, they were in reality practising the extremest austerities of the Yoga system. Another fact will not fail to be observed, viz., that the thaumaturgic power was in several cases hereditary. We of the East know how often it happens that this abundance of psychical power passes down the generations in cer-

tain families—that, in short, there are 'born magicians' as certainly as there are born poets, painters, or sculptors. If we may credit the records of Western Spiritualism the quality of 'mediumship' is also known to run in families. Neither of these examples of heredity will surprise any student of either physiology or psychology, for the annals of the race are full of proof that the child is but the evolution of his double line of ancestors, with, in individual cases, a tendency to 'breed back' to some one relative on either the paternal or maternal side. Among the most interesting of English medical writers upon this subject is Dr. Charles Elam, of London. Though not a professed psychologist, he has collected in his "A Physician's Problems" some most valuable data for the student of that science, supplementing them with judicious and intelligent criticism. "The various races of men," he says, (*Op. cit, p.* 33) "have characteristics quite as distinctly marked. . . . But *races consist of individuals*; it is clear therefore, that to a certain extent individuals have the power of *transmitting their own specific psychical nature.*" M. Giron, a great physiologist, remarks that "acquired capacities are transmitted by generation, and this transmission is more certain and perfect in proportion as the cultivation has extended over more generations." Sir H. Holland, Esquirol, Dr. Virey, Montaigne, Riecken, Boethius, among moderns, and Hippocrates, Homer, Horace, Juvenal, among ancients, are a few of the great authorities who have noticed the constant assertion of this law of nature. Herodotus, the 'Father of History' to Western people who know nothing of our Indian literature, mentions the heritage of caste, of profession, and of moral and intellectual qualities. He speaks of Evenius as possessing the power of divination and transmitting it, *as a natural consequence*, to his son, Deiphonus. Men of Eastern birth may, in considering these facts, the more readily understand why so many more great psychologists and philosophers have flourished in this part of the world than at the West, where the rugged conditions of life, especially the climate, food, and the common use of stimulating beverages, have so largely tended to the development of the animal at the expense of the spiritual nature, ever since the exodus of people from the warm Eastern climes to settle those countries. The love of mystical study, and the tendency to practise asceticism are inherent in our blood, and absorbed through our mothers' milk. Generations after generations of white men pass away without producing a single adept of the Secret Science, while it would be hard to find a parallel to this in India—even in these degenerate days, when our cleverest young scholars are worshiping Western idols, and it almost seems as if the very recollection of Yoga and the Yogis were dying out of the popular mind.

GLAMOUR*

ITS PURPOSE AND PLACE IN MAGIC.

THE word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are." This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of theosophy. Glamour stands once more a fair chance for recognition. Indeed, H. P. B. uttered prophetic words when she said that in America more than anywhere else this art would be practised by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes", these stories have arisen.

A writer well known in England and America once thought he had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour!" he said; "thus falls this theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamoured. But theosophists should not stumble and fall violently as this gentleman did over a word which, when

*This article was first printed by Wm. Q. Judge in *The Path* for May, 1893.

enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H. P. B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes,—although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patanjali in his *Yoga Aphorisms,* where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or night. This little aphorism covers a good deal of ground, and confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or color for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspect of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamoured the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alteration of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the subject into an abnormal state, while the other operators need no such adventitious aids. Glamour, then, has a very impor-

tant place in magic. That it was frequently used by H. P. B. there is not the smallest doubt, just as there is no doubt that the yogee in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor are the cases those in which anyone was entitled to know all that was going on. She exhibited these feats—seldom as it was—for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the west the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled sceptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews,* and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T. S., by the Adepts. They are often among us from day to day appearing in a guise we do not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulgation will not soon be to such a selfish age.

William Brehon.

SPIRITUALISM*[1]

THE subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Mme. Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism miscalled by the high name of "spiritualism", and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not availed of at all: instead, ridicule and hate were thrown by them at H.P.B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H.P.B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H.P.B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard to-day to find many good physical mediums, while then it was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished. Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the

*This article was first printed by Wm. Q. Judge in *The Path* for April, 1893.
1 Read before Aryan T. S., February 28, 1893.

spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong conclusions about the whole matter. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the action of the soul itself in the use of its various sheaths sometimes called "principles". And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material", and "matter", and "objective". The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no

hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking that to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms", the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctively the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the theosophist denies it and says it is all done by some or all of three agencies, exluding kama-loka entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last* the minds and astral bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus,

giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form". Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see."* He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For

*See *Religio-Philosophical Journal* for 1877.

if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have good picturing-power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages; and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picture is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space on to a surface so as to become fixed and visible on the paper or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws, brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of color, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one, of the medium may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the color. This falls like rain, con-

densed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course, there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the subconscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogees levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body the thing is done by altering the polarity of the body so that it is of the opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H. P. B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological frauds," as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own ac-

cord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man when we attend *séances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about, and may strike another: I have read of cases where a man in sleep has leaned over and killed the person lying beside him. "Oh," you say, "that was a nightmare." Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develope and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitution and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances—other than as to mere facts—can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth.

WILLIAM Q. JUDGE.

Path 7-207

A CONVERSATION ON MAHATMAS*

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F.T.S.

Smith.—I have been dipping a little into Theosophy lately and have become quite interested. Some persons of ability seem to be taking part in the movement, and I like many things that they say, but many others seem to me to be fanciful, either unproved, or in their very nature wholly unsusceptible of proof.

Jones.—To what points do you especially refer?

S.—Well, for instance, I have read and heard a good deal about Mahatmas; the authority of these real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

J.—What kind of proof do you want?

S.—Any proof. I should like to see one. That would be the best kind of proof.

J.—Why would it? What would he look like?

S.—Like a Mahatma of course.

J.—What does a Mahatma look like?

S.—How should I know, never having seen one? If I had, of course I would be less skeptical.

J.—Very logical: but I am really trying to put myself in your frame of mind so as to understand you, so I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S.—[After a little thought.] I see what you are driving at. I was speaking off-hand when I said that seeing a Mahatma would prove that he was one. I should not expect to see a monster; he would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone I know would not prove anything, but what was really in my mind was the exhibition of some powers transcending those of common men.

J.—What would you expect him to do?

S.—I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerializing something, himself for instance, and again reäppearing, doing all this, of course, under test conditions so that I could be sure that there was no fraud.

J.—What would be the use of his taking so much trouble?

S.—To prove to me and through me to others that he was a Mahatma, and that consequently if there was one there might be more of them.

---

*This article was first printed by Wm. Q. Judge in *The Path* for October, 1892.

J.—Would these performances prove that he was a Mahatma?

S.—It seems to me that they would.

J.—What is your idea of a Mahatma?

S.—I am told that the word means "great soul." If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is therefore able to give tangible proof of this wisdom.

J.—I will not criticize your definition; but the proof you demand, apparently considered by you so exacting, would seem to me wholly inadequate. I should be more skeptical, and you, on the other hand, would be more credulous than I take you to be, if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S.—Perhaps I may still be a little off; but what are you driving at?

J.—If you lived in India, a half-naked juggler might come into your court yard, and on your own ground, surrounded by your own friends and servants and in broad daylight, produce phenomena as remarkable as anything you have named. You might see the floating of heavy bodies in the air, the production and disappearance of solid objects, even of living persons, without any possibility of stage machinery, the visible growth of plants, even of trees reaching a height of fifty feet or more, solid and tangible, yet vanishing into thin air at the close of the performance. These and many similar things are exhibited by these strolling performers, who receive your coins with a thankful salaam and depart like an organ-grinder to repeat the performance elsewhere. Would you call these men "great souls"? Mr. Crookes, the eminent English scientist, made many experiments in the phenomena of so-called materialization, and was nearly turned out of the Royal Society for saying that he believed in occult forces, although specially organized committees of experts were unable even to suggest an explanation. Would you say that the ignorant school-girl through whom many of these phenomena were produced was a "great soul"? Mr. Home, the celebrated medium, has floated in the air scores of times, in many places, and in presence of many competent and critical witnesses. Other phenomena, if possible still more extraordinary, have been produced either by or through him under the most exacting test conditions, yet his life was one long exhibition of petty jealousy and ill-temper, and not a sentence of his has left the world wiser or better. Would you call him a "great soul"?

S.—Hold on there. I will come down of my own accord, like the coon, so you need not load again. I see that phenomena alone are insufficient, although I confess I had not fully realized it be-

fore; but still I think you will admit that the Mahatmas need not make themselves so scarce. They might show *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

J.—What would you have them say?

S.—Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

J.—I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue amazingly, so with your leave please consider my question repeated.

S.—Of course I don't know what they would say, for if I did it would be because I knew these things myself: you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification and tending to the elevation of mankind.

J.—How would you know that they were wise and true?

S.—Why, because some things we might know to be true, and others we would feel *must* be true, and others again if they seemed strange and incredible ought to be capable of verification.

J.—Very good. Now let me analyze your answer. It involves no wisdom to tell us things that we already know to be true; this alone would be mere repetition and platitude, although a starting point from the well-known is necessary. Other truths which are new we feel to be true because the elements of this new experience are already in our minds, although not brought to the surface or combined before. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage; a lecture on calculus would be unintelligible to a class of school-boys. This would be because the elementary conceptions of abstract form and of indiscreet and simultaneously varying qualities exist in but a rudimentary stage in undeveloped minds. An Adept's power of explaining consciousness and modes of existence on other planes would be limited by the capacity of the listeners and could compel the attention of but very few. You say also that statements seeming strange and incredible ought to be capable of verification. That of course is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious. We may listen to a lecture from an astronomer, but to verify his statements would require a telescope like his own, to say nothing of the skill to use it and the mathematical knowledge involving long years of patient study. If there are Adepts, their

powers are the results of lives of constant effort, carried on under the most favorable circumstances. How many are there who will even enter upon the rough and rugged road that leads to adeptship, and even of these few how many will follow it for any great distance?

S.—I appreciate the force of your remarks, but still it appears to be that the Adepts or Mahatmas, without going wholly into incomprehensible profundities, could give to the world some of their wisdom in a form that would be partly understood by the more intelligent or intuitional, could at least indicate the lines of research that would lead most directly to new discoveries. They might smooth the path that leads to higher knowledge and better life, hard enough for common humanity, even if it be less rugged and dangerous than that which leads more directly to adeptship. They might tell us something of the past of our own race and this globe, and of its probable future; something of the unseen world and its forces, even if language could not be found to make it all very plain.

J.—Suppose that they did so and that people were not interested enough to read or to listen.

S.—You are making a very foolish supposition. I do not overrate the numbers of the really thinking portion of the community, for I know them to be relatively small, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

J.—Are you quite sure of that? I will venture to say that it would be a long time before it would be read by any considerable proportion of the members of the Theosophical Society, still longer before the majority would really study it.

S.—You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members. I should have rated them more highly, although I am not a member of the Society.

J.—I do not underrate them. On the contrary, I consider them a body of men and women of more than average intelligence; but I do rate the proportion of really independent opinion in any community at a very low figure. People are not so hungry for the higher knowledge as they think they are.

S.—I do not agree with you, and should like to see the matter put to the test.

J.—It has been put to the test. The knowledge you are so eager for has been published in book form.

S.—When, where? Is it in English or any language I can learn?

J.—You will not have to study Sanskrit. You know all about the book and have looked into it. It is called the *Secret Doctrine*.

S.—What, that book! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

J.—I don't suppose I have.

S.—Besides, I thought Madame Blavatsky wrote that book.

J.—Suppose she did; some human fingers had to be employed, whether those of an Adept or an agent. She drew almost wholly upon the wisdom of the Masters, unless she lies. That book goes straight to the center of every great question in science, religion, and metaphysics, with a boldness of statement and clearness of thought for which there is no parallel in the history of literature. Setting aside its philosophy and history drawn from occult records, no single writer ever equalled its wealth of learning, illustration, and quotation; drawn from the most varied and often recondite sources, from history, theology, and comparative mythology, from science in all its branches and from the philosophical writings of all ages. It is well known and can be amply proved, that this great work was written rapidly and without library or references; yet its quotations and statements are accurate and there is food for profound thought on every page. H. P. Blavatsky was a woman of remarkable intellect, it is true, but neither scholarly nor systematic. During her life of travel and adventure she had no opportunity of evolving this wonderful philosophy or accumulating this enormous mass of literary and philosophical learning, nor did she ever make any pretense of having done so. In my judgment she could no more have composed that work from her own resources than she could have built the pyramids of Egypt. If after reading it with more attention you still find no evidence of existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me, Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S.—[Soliloquizing.] Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view of finding things out for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas, without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. [Exit Smith with a puzzled and somewhat disgruntled air.]

WILLIAM MAIN.

THE THEORY OF CYCLES*

IT is now some time since this theory, which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take it up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognised as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers and prophets might have been warranted by the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers and meteorologists, there was nothing more

*This article was first printed by H. P. Blavatsky in *The Theosophist* for July, 1880.

wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or, perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of to-day will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of to-day draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that, to believe in it, one must be ready to swallow "magic," "miracles" and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the *Novoyé Vremya*, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of the Theosophist noticed an article by Dr. Blohvitz *On the significance of the number Seven*, with every nation and people —a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics*, and powerfully corroborates the ancient theory of Cycles. These periods, which bring around ever-recurring events, begin from the infinitesimally small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the *Máhá-Yug*, the "Great Age" or Cycle of the Manu calculation,

which itself revolves between two eternities—the "Pralayas" or *Nights of Brahma.* As, in the objective world of matter, or the system of effects, the minor constellations and planets grativate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below," runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for, the image was used for similar illustrations by more than one ancient and mediæval mystic, whether in words or picture—by Henry Kunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years, an enormous wave passes over these areas, bringing into each in its turn the events it has brought to the one next preceding. This wave we may call "the historical wave" of the 250 years' cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B. C.—the "golden age" of this Empire, the age of philosophy, of discoveries and reforms. "In 1750 B. C., the Mongolians of Central Asia establish a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B. C. at the siege of Troy".

A second historical wave appears about that time in Central Asia. "The Scythians leave her steppes, and inundate towards the year 750 B. C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B. C., Greece reaches her highest state of culture and civilization—and further

on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness."

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its western side—springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia, the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time in Eastern Europe, Russia throws off the Tartar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and, beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophetize," then, about the year 2,000, Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press, taking the cue, believes that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millenium will witness the abolishment of armies and an alliance between all the European empires." The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If, from the cycle of two-and-a-half century duration, we descend to those which leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B. C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthagenians, the Romans and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A. D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of

the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods, when the European powers have shown the most destructive energy, are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the European nations were fighting at the same time—the Northern, and the Turkish wars, and the war for the throne of Spain. About 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual forces, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean war—in the former period, and the American Rebellion in the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles, returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and, at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the milleniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had

been marked by the severest winters. His figures run thus: In 859 A. D., the northern part of the Adriatic sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France, the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic Sea, between Russia, Norway and Sweden remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469 all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forest, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

THE ADEPTS AND MODERN SCIENCE*

MODERN science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Society in the correspondence which Mr. Sinnett had with the Adept K. H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K. H. to Mr. Sinnett and another.

---

*This article was first printed by Wm. Q. Judge in *The Path* for August, 1893.

Mr. Sinnett writes, "The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science". To this he received a reply from K. H., who said: "Precisely because the test of the London newspaper would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenthralment, hence unprepared. . . . But as on the one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable." In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses". He then goes on to say: "Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?"

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other

men along in the immense current thus generated, the very purpose of the phenomenon would then be negatived. On this the Adept writes a little further on, "As for human nature in general, it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—proud and stubborn resistance to truth if it but upsets the previous notion of things; such are the characteristics of the age". "However successful, the danger would be growing proportionately with success", that is, the danger would grow in proportion to the success of the phenomenon produced. "No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush." These simple remarks are philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says: "We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also has the former." He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication". This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire

to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says, "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism".

The Adept makes it very clear that such a proposition could not be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying, "In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic.

a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus*, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy —therefore can make no claim upon our help until it blends itself with metaphysics. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers,—as far as the path of Uranus is outside the earth's,—we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind."

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE.

ANSWERS TO QUESTIONERS*

From Walter B.

1st.—Is it well to cultivate the intellect at the expense of the heart? Do we not pay too much attention to intellectual progress, and in so doing allow the Heart-Mind to wander where it may?

Answer.—It is not wise to cultivate either at the expense of the other. Each alone will end at the same place—The Threshold. Both are excellent means for the manifestation of that which is higher than either, when cultivated to their highest in unison. Both are useless after a certain point, except as tools for truth. Metaphysics, logic and emotion all end at a dead wall.

2d.—Do not the words and teachings of Jesus, taken in their esoteric sense, point one (the) way to the Theosophic Path?

Answer.—Taken in the sense he intended the people to take them, they lead to *the way*. Taken in the sense in which he desired his Disciples to receive them, they are teachings upon *the way*. Taken in their esoteric sense—as he knew them—they *are the way*. Were the wisdom of Egypt and India to-day blotted out from both the seen and unseen worlds—the true seeker would find in his teachings, *when rightly studied,* all the teachings of Isis and Buddha. As he received his instruction from Egypt, heired from India, it is more than probable that esoterically his teachings are identical with both. ZADOK.

From F. F.

Will the Devachanic period form an interruption to work for humanity in the case of one devoted to this during earth life? Is Devachan then a rejuvenating, strengthening period necessary for us while in the bonds of flesh, and is the Elixir of Life the only escape from this egoistic period? May an answer be given to this?

Answer.—As the Devachanic period is a result of work for humanity—the true and pure devachanic state being only thus obtained—it should form no interruption to such work. It only does become such when the soul is selfish enough to prefer Devachan to a continuance of work for other men, and even then to a certain extent the soul continues its work. There is rest in Devachan, but not idleness. As this state is frequently entered and passed through while yet in the body, it should be an aid, not a hindrance, to true work. In truth it is a state of reward, but in that state no rewards are received. There is no state up to Nirvana that can be an obstacle to work for humanity for those who are devoted to that work. The Elixir of Life is the only means by which we can pass beyond both Devachan and the thoughts of it; the Magnum Opus is the only thing that entitles us to it. ZADOK.

*This article was first printed by Wm. Q. Judge in *The Path* for January, 1888.

From M. E. S.

1st.—Are the Astral and the lowest plane of mental life synonymous terms?

Answer.—They are not. The impulses for all mental life originate beyond the Astral. The outer man with his mind interprets these as he conceives they should be. The lowest as well as the highest mental life may receive knowledge from the Astral, but it is not the Astral. All that all forms of mental life produce is indelibly impressed upon the Astral.

2d—Is the "rising above the Astral" in effect rising above the stings and approbation of public opinion?

Answer.—For us, there is no public opinion. We know neither sting nor approbation. Rising above public opinion is merely rising above the material. Until men forget the material, they can not rise above self. Until they forget self, they can not rise above the Astral: All things that please as well as those that distress men are in and through the Astral. Rise above both.

ZADOK.

From M. J. G.

Whence come the visions seen just before dropping to sleep? They are uncontrollable—Sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism?

Answer.—When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they may be either pleasant or the reverse. Like dreams they are uncontrollable by the ordinary every day mortal. The Occultist being master of himself beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time.

ZADOK.

ON THE LOOKOUT

Those who are interested in watching the ebb and flow of thought in the public mind will find much important material in the newspaper press and especially in the great journals of the East. There can be no doubt that the war has torn many minds from their moorings and set them adrift in the deeper waters of speculation. We are most of us apt to assume that so long as all's right with the money market therefore "all's right with the world," and that it would be unbecoming to question the orthodox proprieties so long as dividends are regular and large. A popular writer—was it Mr. Wells?—recently remarked that the attitude of the average man toward God was that of a lamb snuggling up for warmth to a frozen tiger. He is aware that the tiger leaves much to be desired in the way of warmth, but he thinks it better not to move lest the tiger shall wake up. In the same way we are indisposed to challenge the conventions or to do other than applaud them so long as they seem to work out comfortably and so long as we are not rudely called upon to settle something.

But that is just what we must now do. That the world should be so visibly going to pieces before our eyes is a portent of such magnitude as to suggest some reluctant doubts of the wisdom with which the said world has been governed in all of its various departments. There must be something wrong with politics and philosophy and religion, seeing that these things can have no conceivable *raison d'être* unless they can save us from the very conditions that now confront us. The mariner who feels the grinding of the rocks beneath his ship will cease to look with his usual respect upon captain or compass or charts. He may not know where the fault lies, but he will know that it lies somewhere, and he will begin to look around for means of rectification.

And so the newspapers are beginning to reflect the popular disquietude. We can put on one side the innumerable and childish demands for prayer which may be sincere enough but at the same time silly enough. They are too much on the principle of a hair of the dog that bit you. The late Henry Labouchere once moved that the practice of reading prayers in the British parliament be discontinued. He pointed out that they had been asking for divine wisdom for something like a thousand years, and that the then existing government was the result. It would be well, he said, to stop the supplications lest some worse thing should happen. And so the demand for prayers that the war shall stop seems to fall upon deaf ears, on earth as well as in heaven.

It is what may be called the indirect results of war on the popular mind that are the more important. They take the form of a general questioning, and of a new audience suddenly attentive to old truths. Even the New York *Sun* throws its columns open to a discussion on immortality, and it may be remembered that the *Sun* has not usually been counted as among the prophets. The piety of the *Sun* has hitherto been of the latent or embryonic variety, one might almost say of the protoplasmic kind. Some of these letters are extraordinarily good, and there is hardly one among them that is either theological or materialistic.

In the New York *Globe* we find a somewhat similar correspondence. A correspondent writes on the subject of memory, and suggests that since character is founded upon memory, the characters with which we are born, our innate characters, must somewhere have a similar basis. To this there comes a reply from "A. G. P." who says, "As we grow older we have great difficulty in remembering circumstances that occurred in our childhood, and beyond certain points of that period they are altogether obliterated. And it may be pertinently asked of your correspondent why, if we remember nothing of our past existence (and there is no reason that it should be conceived of as our first existence if the present theories of life are explained by the theories of evolution), how comes it that we have no conception or memory

of any previous existence, and how is it that we, in no sense, remember any associates of such previous existence?"

We have no time to await the reply from the previous correspondent, but no doubt he will be equal to the occasion. He will probably point out that the brain is the instrument of memory, but that it is not memory itself. Memory can manifest itself only through a brain mechanism upon which it must be dependent for such manifestation, and since there must be a new brain for each incarnation the manifestations of memory must be limited accordingly. The harmonies produced by the musician will be limited by the qualities of his instrument, but the qualities of his instrument will have no effect upon the musician himself.

Then comes another correspondent, Mr. Emil Herbeck, who points out that at the end of a busy day we shall find it difficult to remember all that we have done during that day. But we can remember it all if we make sufficient effort. Evidently the record was there, but it came back unwillingly into the mind. It must have been stored, he says, in some other mind which is more real and permanent than the mind that occupies itself with the ordinary affairs of life. He then continues:—"To believe that such a mind is subject to physical limitation is hardly in harmony with present-day intelligence. I do not believe that such a mind reaches that state of perfection during the length of one earth life; it has attained it through evolution. When I hear of an 'abnormally bright' child I always believe that a former intelligence, spirit, or mind, or whatever else we may want to call it, has started on another turn of evolution."

It is unfortunate that most of these advocates of reincarnation—and they are now writing to the newspapers every day—should try to sustain their arguments by citing the cases of persons who have claimed to remember their past births. It shows a lacking sense of evidential values. For actually there is no evidential value whatever in these supposed memories except for their possessors, and there is no real value even for them. A clever mesmerist can produce in his victim any "memory" that he pleases, while even the lowest form of psychic vision is likely to incite to a sense of identity and association with the subject of the vision which thus translates itself into the "memory of a past birth." If some Theosophist were to make it his business to send a copy of H. P. Blavatsky's writings on this topic to every one who advertises himself as remembering his past births it would be money well expended. But perhaps nothing can move the self-complacence of those who are assured that in some past incarnation they were Paul, or Cleopatra, or Joan of Arc; not even the obvious fact that evolution in such an event must be moving backward.

A circle expands equally in all directions, and therefore its enlarging circumference must move downwards as well as upwards. What may be called the Billy Sunday phenomenon is explained in some such way by Dr. Robert T. Morris in his book "A Surgeon's Philosophy," just published by Doubleday Page & Co. Dr. Morris says:—

> It is interesting to note the influence of hypnotism in religious revivals. The leader starts slowly. Hymns with no particular meaning are sung. In the course of half an hour the leader gets under way, and his hearers begin to "get power" as the saying goes, which merely states a condition in which people have really laid aside their power. It is a pity that the dignity of the Christian church should have to be subjected to movements by evangelists.
>
> It seems probable, however, that with increase of scientific knowledge, emotional agitators will gradually retire. Even at the present time Billy Sunday could not enter a wedge between the emotions of the educated classes until these minds had first been primed by the 1914 war friction, very much as we start off a static electrical machine by rubbing the glass with the skin of a cat.

Now the circle of human consciousness has been enlarged by the war, but the new direction in which the individual consciousness will proceed depends upon its tendencies and capacities. Weaker minds will be attracted by Billy Sundayism and other eccentricities of the kind, while stronger minds will gravitate toward a real spiritual philosophy, and both these movements are proceeding before our eyes. But incidentally we may wonder if there is not a terrible social danger in this religious emotionalism which seems able to rob masses of people alike of their free will and their discrimination, and to place them wholly at the mercy of what may be called an anarchical piety. If these people can thus be moved by the incendiarism of religious preaching they can be similarly moved by the incendiarism of the political agitator. A wholesale surrender to hysteria may take many forms and some of them are not pleasant to contemplate.

But Dr. Morris has something still more interesting to say. He tells us that when he observes that a man is particularly lovable, considerate and cheery in his everyday talking and writing, he is apt to find later that he is living up to the tenets of some faith like that of Theosophy. The testimony is a gratifying one, and it is interesting to hear that there are so many Theosophists who are "living up to the tenets" of their philosophy.

Elsewhere Dr. Morris is not so felicitous. Avowedly writing a scientific book he yet allows himself to fall into gross carelessnesses that go far to vitiate our belief in his powers of accurate observation. Or perhaps he thinks that nothing is worthy of accurate observation and record except microbes. For example he says:—"There are such beautiful ideas in Theosophy, for instance, that one might almost love Theosophists, but when Mr. Judge seriously relates an account of the receiving of freshly written letters dropped upon his table on the steamer by some astral body, the normal mind recognizes the demonstration of a psychotic feature."

Apart from the fact that the normal mind never heard of a psychotic feature, and that it is one of those absolutely meaningless expressions with which modern science covers up the abysses of its own ignorance, it may be said that Mr. Judge never made any such claim. No doubt Dr. Morris sincerely thinks that he did make such a claim. He is not dishonest. He is merely incapable of observing with accuracy or transcribing with precision. He is also too careless to suppose that accuracy and precision are important in such a matter as this. We may therefore estimate the value of his book on the principle of *ex uno disce omnes,* and so when we read that everyone who is not absolutely and hopelessly commonplace is therefore the victim of malefic microbes we may assume that this reasoning also is founded upon the same haphazard observation that characterizes his remarks on Mr. Judge. And since Dr. Morris is by no means commonplace we may reverentially ask him to be so good as to indicate the precise form of microbe from which he himself is suffering. Not only should we wish to be on guard against the attacks of that microbe, but we should be additionally grateful if Dr. Morris would indicate the anti-toxin, so that we may lay in a large and liberal supply.

———

Those who remember H. P. Blavatsky's references to Jacob Boehme will note with some interest the appearance of a new book dealing with the great German mystic philosopher by H. Stanley Redgrove, B.Sc., F.C.S. Mr. Redgrove entitles his book "The Magic of Experience," and it has just been published by E. P. Dutton & Co. Speaking of Boehme in the *Secret Doctrine* (Vol. I. p. 536) H. P. Blavatsky ascribes to him the actual discovery of gravitation, and reminds us that the *Atheneum* of January 26, 1867, says:—"Positive evidence can be adduced that Newton derived all his knowledge of Gravitation and its laws from Boehme, with whom Gravitation or Attraction is the first property of nature. . . . For with him his (Boehme's) system shows us the inside of things, while modern physical science is content with looking at the outside." And again, from the same source:—"The science of electricity, which was not yet in existence when he (Boehme)

wrote, is there anticipated (in his writings); and not only does Boehme describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity, itself." H. P. Blavatsky then goes on to remark significantly:—"Thus, Newton, whose profound mind easily read between the lines, and fathomed the spiritual thought of the great Seer, in its mystic rendering, owes his great discovery to Jacob Boehme, the nurseling of the Genii, Nirmanakayas who watched over and guided him. . . ."

Mr. Redgrove reminds us of the way in which Boehme's illumination came to him as set forth in his own writings. Boehme says:—

> In this my earnest Christian seeking and desire the gate was opened unto me, that in one quarter of an hour I saw and knew more than if I had been many years together at an University; at which I did exceedingly admire, and I knew not how it happened to me; and thereupon I turned my heart to praise God for it.
>
> For I saw and knew the Being of all Beings, the Byss (the ground or original foundation), and Abyss (that which is without ground, or bottomless or fathomless) of the Holy Trinity; the descent, the original of this world, and of all creatures, through the divine wisdom; I knew and saw in myself all the three worlds; namely, the divine, an angelic, and paradisical worlds, and then the dark world; being the original of nature to the fire. And then, thirdly, the external and visible world, being a procreation, or extern birth; or as a substance expressed, or spoken forth, from both the internal and spiritual worlds; and I saw, and knew the whole Being (or working essence) in the evil, and in the good; and the mutual original, and existence of each of them; and likewise how the pregnant mother (genetrix or fruitful bearing womb of eternity) brought forth, so that I did not only greatly wonder at it, but did also greatly rejoice.

Mr. Redgrove's account of Jacob Boehme is by no means faultless, but its appearance is none the less a welcome addition to our knowledge of mediaeval mysticism and to one of the greatest of its exponents.

Here is a delightful example of the methods of modern reasoning and of the tranquil abolition of facts when found in disagreement with theory. The Overland Guidebook, Bulletin 612, U. S. Geological Survey, has the following to say about the Calaveras Skull:—

> Of interest in connection with the Tertiary gold-bearing river gravels of California is the story of the Calaveras skull. For a time this skull attracted much attention not only from people in California, but from scientific men the world over. It was reported to have been found in 1866, near the town of Angels, Calaveras County, at a depth of 130 feet, in Tertiary gravels underlying Tertiary lava. The finding of a human skull embedded in such deposits was for a time believed to indicate that man had been in existence in North America longer than had been supposed. Strange to say, the skull is of a higher type than skulls which, although known to antedate historic times, are known also to be much younger than the Tertiary.

Now this seems to negative the theory that human evolution has proceeded steadily from barbarism to civilization and that we may always expect to find an indication of age in cranial development. But the modern scientist is invariably equal to the occasion. If the facts are opposed to the theory, then deny the facts, and so the item concludes with the following delightful adjustment of an awkward situation:—

> Although Prof. J. D. Whitney, then State Geologist, accepted the skull as a bit of genuine scientific evidence, it is generally believed by students of the antiquity of man that the Calaveras skull, while undoubtedly old, probably did not come from the auriferous gravels at all.

But unfortunately the Calaveras skull *did* come from the auriferous gravels.